2: Morris T-5 (1937)1938 AK5 Lepcha AK5

This is not, however, to relegate them to the position of domestic slaves; and while the laws of the state do not permit a woman to inherit land, she can, and does, own other property, and is an equal partner with her husband in the management of the household affairs.

In addition to the cereal food they raise, all the Jongu Lepchas keep pigs and cattle, which they slaughter from time to time. No attempt is made to breed from the best stock; nor is a bull ever taken to a cow, who "chooses her own husband," as Tafoor naïvely put it. All pigs are castrated when they are three months old, as they are considered to get savage after this age. Incidentally, it may be noted that the eating of uncastrated pig's flesh is believed to cause a man to become homosexual, a perversion which is practically unknown amongst Lepchas and regarded with disgust. There was only one known case in Lingtem, both parties being now old men with grown-up families. There is, as a matter of fact, no word in the Lepcha language for homosexuality, a man who practises it being called merely "one who has eaten uncastrated pig." This prohibition does not apply to women, and is ineffective outside the Lepcha tribe, Tibetans and Nepalese, for instance, being unaffected if they eat this flesh. Nor does it apply to the eating of wild boars, a particular delicacy which the Lepcha does not often obtain.

All domestic animals are regularly fed, and during monastery festivals I several times noticed men and women take a few scraps and give them to the stray dogs which hung around the place. The house-dog is kindly treated and, like all the other domestic animals, given a name. Pigs, chickens, and dogs are generally given the dregs of the fermented millet after it has been used for making *chi*, as a result of which the former are said sometimes to become inebriated, but I must confess that I have not myself seen a drunken pig. They also feed on human excrement, and may often be seen following people out to the fields for this purpose.

Sheep are not kept in Jongu, as the climate is thought to be too hot; but actually the dense forest would make grazing difficult. Nor does one ever see a horse or a mule, two

11:Hermanns M-5 (1951)1954
AK5 Lepcha AK5

136 Gaval and Arna are the Hindi names for the water-
[71] buffalo. In Bombay State, as far as the Central Provinces the name Ran bhainsa, water buffalo, is used for Gaur. In Mahrathi, it is pronounced gavya ; in Tamil, katuerimai ; in Malayalam, karthu ; in Kanarese, kar-kona.[69]

[231 The wild Gaur and the Mithan cannot be tamed. The
232] Gayal, which is wrongly called the Mithan, has no wild ancestor, but is only a cross between the wild bull and the domesticated cow. A clear proof of the mongrel characteristics of the Gayal is this : In districts where the Gaur are numerous and therefore more frequently mate with the domestic cows, the Gayal shows some resemblance to the Gaur, —the massive build with high backbone, etc. Through the constant adding of wild blood this characteristic is preserved, *e.g.* in the upper mountains of Assam. In districts where the Gaur are rare as for instance in the Chin hills, the build of the mongrel is smaller, the ridge at the back disappears, the dewlap grows larger and the horns more like those of the cows. By the fourth generation the maternal component of the ordinary cattle is again quite dominant.[70] In these circumstances one should no longer look for the wild ancestors of the Gayal.

224 There is also a species of animals which the Rong do not
262 kill, *viz.* the wild dog which is reddish in colour. Nor are
825 they allowed to eat the flesh of tame dogs and horses. In this respect they are on par with the Tibetans.

776 There are legends pertaining to other curious creatures which are supposed to live in the thick virgin forests. Bōn-mān-che is the Nepalese name ; a "Wild man" who is said to be about as large as a great monkey. The Lepcha name for this creature is Sog-pa. Another being is the Bōn-sacri, the "Wild magician." This creature is believed to kidnap the children of men and lead them away into the depths of the forest, where it instructs them in the arts of magic and makes them so accustomed to the wild forest life that they shun the company of men. The wives of the Bōn-sacri are the Lidini, the "Wild wives." The Rong hunter must be proof against
[782] the attacks of all these beings, and so he pays tribute to and

69. S. H. Prater, Indian Animals, Bombay, p. 204.
70. S. H. Prater, op. cit. p. 201 sq.